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Live Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1910.

5.

QUESTIONS OF THE HOUR.

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN.*

COLONEL ELIJAH W. HALFORD.

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing, the culminating congress will come, and the United States join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the

**This striking summary of the National Missionary Campaign has been prepared by Colonel Halford while confined to his bed in the hospital at Little Rock, Ark. From the opening convention of the campaign at Buffalo, Oct. 16, until the accident on Feb. 11, resulting in the fracture of his leg, Colonel Halford was continuously engaged in the campaign. Since that time he has kept in close touch with the conventions through the printed reports. No man is better qualified than he to interpret the real spiritual significance of this unprecedented awakening.—J. Campbell White.*

country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may and will be measured for the future.

UNDERTAKEN WITH SOME HESITATION.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned, all these fears and doubts seemed to be well founded. They were worldly wise. It was not surprising that men

asked themselves, "Who is sufficient for ~~these~~ things?" and that, while many questioned, some feared to such a degree as to become faint-hearted, and not a few were disinclined to get under the burden.

MANIFEST GUIDANCE OF THE SPIRIT OF GOD.

But God's ways are not the ways of men. From the beginning He has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy, "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the congress at Chicago, the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the Governor and Mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling, the tide of which, in Tennyson's words, was "too full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing, more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance

preparation made, and have found their spirit and their message strangely moulded by a power outside themselves, a power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith and perfect love. This has been the repeated and uniform testimony of those who have been nearest the center and who have touched most closely and intimately the pulse of the campaign.

WAYS OF LOOKING AT THE RESULT.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks, who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete, and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying, "When it is all over, I don't want any one to be able to say that I did not give the movement my heartiest support"; and he fixed the time when "it" would be "over" as the concluding date of the Chicago congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase—"the end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is, however, only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed, not realized. If there be a lesson more patent than any other, it is that "leaving the things behind, we press forward."

OBVIOUS LESSONS.

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the Church. They have had spirit and desire in other things, and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to, and unrelieved duty is always irksome. George Macdonald says some day we shall stop doing right from a sense of duty, and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! What a revelation of the truth that "My yoke is easy and My burden is light!" Not that sacrifice is not involved. It is, and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks love's work and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men have followed the beckoning hand of this movement and thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the Church and Church leaders will not underestimate

or forget this pre-eminent teaching of the campaign. We cannot go back to old mediocre days and to worn-out methods. In a sense, at least, "old things have passed away, and behold, all things are becoming new." Let the dead bury the dead, while the living Church marches, with beating pulse and exultant steps, to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the Generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. Oh, the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and of organization, subordinating themselves to the domination of Him who calls men into partnership with Himself, and Who by His blessing, makes even five loaves and two fishes feed uncounted thousands.

THE FUTURE.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement understand that it will not do to

lessen interest, to abridge service, to minimize effort, to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the Church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago con-

gress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The Church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.



"I want you to spend fifteen minutes every day praying for Foreign Missions," once said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

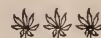
"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the Harvest to send forth more servants into His harvest, and, lo! it is going to cost our country thousands of young men and women who have, in answer to this prayer, gone forth to foreign fields, or pledged themselves to this work."—*Forward.*



"If I can put some touches of rosy sunset into the life of any man or woman," says George Macdonald, "then I feel that I have wrought with God." To make an old person happier, more comfortable, more hopeful—that is, to put the touch of rosy sunset into a human life. It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine! It is beautiful to see the sympathy that subsists between the two extremes of life. In some respects youth and age are as like as sunrise and sunset; and it seems to be God's blessed will and plan that each should turn to the other for help. It is in the power of every young person to bring sunlight into the life of some old person, to impart that "touch of rosy sunset" which is so sweet to the aged pilgrim who is drawing near the close of life.—*Wellspring.*



A well-known British officer, in a letter to the *London Times*, says: "Do not let us forget that the most important and the most far-reaching work in China is not done by our official representatives, nor by our enterprising merchants, but by that great body of Christian men—and women, too—who are giving their lives to impart to the Chinese the accumulated knowledge of the West, and, more important still, to infuse into them that new spiritual influence without which Western learning is of little avail. The missionary has received but lukewarm encouragement so far. Can we not, now, at any rate, when he is about to prove himself a success, give him that true warmth of sympathy and support which he sorely needs and richly deserves?"



What a man *does* is the real test of what a man *is*.—*William Matthews.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A letter from Miss Maggie B. Edgar, dated March 22, 1910, gives an encouraging account of the work at Latakia:

It falls to me to send in the news of the Mission for this month, but the days have been so full that I am rather tardy. The missionaries in Latakia are all in usual health and the work in the various departments goes on as usual. In a few days Miss Wylie leaves for her visit home, and, as you will have learned before this time, Miss Paton is giving up her work at the close of the school term, and thus the girls' school will be left for a little while without a head.

We still have applications for teachers for village schools. Two are now presented for consideration and another is being prepared. We have few men who are suitable for teachers, so that we will not be able to supply many more. It is encouraging even with a scarcity of workers to see that the work is opening up again. Last week Mr. McFarland and I visited the three village schools, which are within three hours' ride of Latakia. It makes a good long day's work to get round the three and home by sunset. We found a good attendance, and much interest on the part of both pupils and their parents, and the boys are learning quite a store of scripture, while they learn to read. One of the young teachers, who has done in the three months very good work, has been drafted into army service. His father has paid the ransom, £50, but the young man is required to serve three months here in Latakia. His father is taking his place temporarily in the school, but he will not be able to do as good work.

We are planning to have a conference of all our workers in the Syrian part of the field just after the close of school in July. This has been a long-desired affair, but the way has never seemed open to it heretofore. Our workers here in Latakia have been talked with about it, and have entered into the plan with interest. We want it to be a time of helpfulness and profit and spiritual uplift above all things, as well as a time of social enjoyment. Our people, working as they do alone, and often for months or years without any of the helpful fellowships that workers in the home land have, cannot be expected to grow much or even keep up a high standard of work. We do hope and pray that this conference may create a desire for others and do all the workers great good. May we ask that you will remember it in your prayers that the blessing and presence of the Holy Spirit may be in all the arrangements for the conference.

We were greatly encouraged and gratified at the result of the special collection taken on the first Sabbath of this month, for the work in the village schools, amounting to about \$40, the most of which was contributed by the native members.

So we have had much reason of late to thank God and take courage for the future, trusting as in the past, but with stronger hope and faith that God blesses and will bless the work that is His own.

Mr. McFarland and Mr. Edgar have just returned from Gunaimia, where they held communion on last Sabbath. They report an accession of ten to the membership there, and they will doubtless write

you in detail about it. To-day they are away to Tartos, expecting to have a communion season there this coming Sabbath.

Asia Minor, Mersina.—Dr. John Peoples, writing March 30, 1910, has something to say to which the churches should listen:

From several items in the Church papers lately it would seem as though there were those who would advocate the curtailing or suspension of the work in the Mediterranean fields. If we were on a battlefield we would see the enemy's lines long drawn out. We might go with the commanding officers to one point on that line and there we would see part of the force, in whose lines we are, hammering away on the enemy's lines. As we examine the enemy's line closely it would appear to be wavering and slowly, but surely, giving before our line. We go to another point along the line, and there we see our forces working just as hard, but the enemy's line seems almost to be as strongly entrenched as ever, with little sign of weakening. Does the commanding officer order his forces to withdraw either in whole or in part? Nay! Rather does he call on his reserve forces to come to the help of this little detachment. That seems to me to illustrate the conditions found on the missionary battlefield of to-day.

To me it seems only right that the Church at home should be made acquainted with "things as they are" on the mission fields.

As we look at some of the fields, progress is evident, but as we look at others, it would almost seem as though the reverse were true.

These are dark days for Turkey. While it is true that a constitution was granted and liberty loudly proclaimed, yet it is

also true that Turkey is still Turkey, and Mohammedanism is just the same dark pall over this land that it has been for so long a time. The outlook is not as bright as we would like to see it, or as some of the writers in American papers and magazines would have the people in America believe it to be.

If we look at the men and women of history who did things, we find that they were those who were confronted with seemingly insurmountable obstacles, and in some cases they even met with actual defeat. The obstacles and defeats, however, simply made them clench their fists and put their teeth together and go forward. So for the Church of Christ, and especially for that branch of it, the little Covenanter Church with Scotch blood in her veins. These obstacles should make her clench her fists and put her teeth together and go forward shouting the "battle-cry" of the Psalmist of old:

"And in the name of God the Lord
We shall them all root out!"

They should be a challenge to her to show of what "stuff" she is made. Whether like Ephraim of old who—

"When as the day of battle was
They faintly turned back;"

or, whether she really is worthy to carry the name given to those in Scotland who "counted not their lives dear unto them." Let the Covenanter Church get down on her knees before God, and even the mighty Gibraltar of Mohammedanism will tremble to its very foundation.

There is one thing very noticeable about the sunrise in the East, the twilight is very short. A comparatively little time passes between the darkness of night and the appearance of the sun. Who is able to say that the same will not be true concerning the arising of the Sun of righteousness on this land? It is not for us to know the times and the seasons, but it is

for us each one to say, "Lord, what wilt Thou have *me* to do?" and then, with God's help, to set about doing the duty assigned as faithfully and zealously as we can. "Paul may plant and Apollos water, but God giveth the increase." "Pray ye therefore the Lord of the Harvest, that He may send forth laborers into His harvest fields." "Come up to the help of the Lord against the mighty." God forbid, that a message should come to us similar to the one sent to Meroz, "Curse ye bitterly because they came *not* to the help of the Lord against the mighty."

The ten spies probably did not magnify the greatness and the strength of the giants, but they were evidently suffering from far-sightedness. They could see the giants and fortified cities afar off, but they could not see the mountains covered with the armies of the Lord of Hosts alongside of them. Caleb and Joshua, on the other hand, probably did not minimize the greatness of the giants or the strength of the fortified cities; but they had the vision which enabled them to see the mountain covered with the hosts of the Lord God Almighty. So, if we have the perfect vision, we will be able to see and appreciate the mightiness of the principalities and powers against which we wrestle, and we will be also able to see and know that they that be with us are more than they that be with them. Let us be up and doing while it is called to-day, for the night cometh when no man can work.

I am sincerely glad that OLIVE TREES is to continue for another year at least, and I hope that it may continue for many years. The missionaries are about in their usual health. For ourselves, we are sorry that Rev. Dodds and family are shortly to leave us to go on their furlough, but for their sakes we are glad, for they need it badly and have well earned it.

China, Tak Hing Chau.—A letter from Rev. A. I. Robb, dated March 7, 1910, but "not written for publication," contains items which we have his permission to give to the press, should there be a dearth of matter for OLIVE TREES:

Your welcome letter of Jan. 31 awaited me to-day on my return from Ng Chau, forty-five miles west of here, where I was over the Sabbath, assisting in the dedication of a new church for the Christian Alliance Mission. They were kind enough to ask me to come and preach the dedicatory sermon for them.* The church will seat 700 and the evening meetings filled the house. The day service consisting only of Christians was not nearly so large.

I have had a few things to do in my years in China that seemed to me very hard, and parting with W. M. Robb and wife is among that number. We are all praying and cherishing the hope that it is only temporary, and that health may be restored entirely. You will be glad to know that Mrs. Wright is on the up-grade and moving somewhat rapidly, too. She is doing her own writing to the Mission now, and is, if not entirely out of danger, at least so greatly improved that our fears are greatly allayed. What the decision will be as to her risking further attacks in the tropical conditions here, is yet to be known; but we are hoping they, too, will not have to go home.

The physicians have been urging for some months that the Mission buildings should have wire screening at all the doors and windows, so as to shut out the mosquitoes entirely, or as nearly so as possible. Also, the flies, which are the carriers of many diseases; and our sur-

*Rev. A. I. Robb also preached the Baccalaureate sermon at the girls' school connected with the American Board of Missions at Canton, recently.—R. M. S.

roundings among the natives make it impossible to control cesspools, vaults and all such places. I felt myself that it should be a personal matter, and that those who wished them could get them. However, some who are soon to move and who have moved would probably find it burdensome, as the netting is really a fixture of the house. At the meeting of the Mission last week they voted to ask the Board to allow sufficient for the purpose. It will require about \$120 to screen our dwellings here. Mr. Orr, of Greeley Congregation, gave Mr. Blair \$50 to start a fund for a summer home which the Mission does not want, and we have suggested that it would make for health to put it into screens. I think it probable sufficient funds will be found without drawing directly on the treasury. However, I am quite sure the Church at home will be quite glad to do anything that will contribute to the health of this Mission. Malaria has been responsible for an enormous amount of illness and loss from work in S. China during the past year, and our Mission has not suffered from it as much as some others. Of the eight adults who came to China with me less than three years ago, four are now in the home land, and we almost begin to wonder if a time need be set for furloughs, as no one seems able to stay a full term. We will hope better things for the future.

The school work opens up nicely. The boys' and girls' schools both have increased attendance, and I hope to have six in my training class. However, only four have been in attendance so far, one being detained by smallpox in his family and the other is in Canton trying to secure the release of a brother who was thrown into prison on account of being concerned in the recent riots down there.

You will perhaps have learned that a fund is being raised to purchase a motor

boat for the use of the Mission. I think it was started by the Indians at the Mission. The Mission decided at its recent meeting that it did not think the conditions justified the expense that would be involved. Steamers run each way every day, and travel by them is much cheaper than it would be by motor boat. I came from Ng Chau, forty-five miles, for twenty-eight cents. We ventured to suggest that if the thing met with favor they might allow us to purchase a couple of ponies. They can be purchased in the adjoining province, and we travel more by land than on the water now, especially the physicians.

Mrs. Janet Robb has charge of the girls' school this year, and Miss Dean expects to be ready for it next year. We hope for favorable action on the part of the Board permitting a trial of English when we think the time is ripe.



The day after writing the foregoing letter Mr. Robb learned that it was his turn to write for OLIVE TREES that month, and he at once mailed us additional items of special interest:

The latest word from Mrs. Wright is that she is gaining steadily, and we hope she will soon be well and strong again.

There is rather unusual movement among the missionaries in recent weeks, and the changes in our number are marked. Dr. Jean arrived from home in December. Rev. W. M. Robb and wife left for home early in February. Dr. Kate McBurney arrived last Thursday, full of good spirits and with a nice, sweet trunk, owing to weddings, honey bees and similar sweet things that you have at home. Dr. Jean met her in Hong Kong, and they took advantage of her trip to give Mrs. Wright a visit from her son Paul, who had to be left behind when she went to the hospital. No one could tell

which was most pleased at the meeting. - - - I have understood that on the trip up the river, the steamer put in twenty-four hours on a sandbar, a stop that was not on the schedule; but I believe no extra fare was charged. Then yesterday, Rev. Kempf started homeward with a broad smile, black hat (pith hats are the standard here), steamer trunk and suit case. I understand that it has been averred that he packed up in twenty minutes, but I think a cipher should be added, and venture the prediction that it will require longer to get ready to return.

The Chinese New Year came late this year, Feb. 10, so the schools were closed during February. They are all in session now, I believe, with an increased attendance. Some of the advanced pupils, who have been in school for several years, are now at the point where they understand methods of study and can do vastly more work.

The building at Do Sing has been placed in Mr. Mitchell's hands. At last report it was going up "slowly," which is the way all buildings rise in this land of queues and primitive machinery. Mr. Mitchell is getting lessons in the virtuous practice of early rising and patient waiting. This has been a part of the training of some who have builded before him, and is doubtless good training.

About two weeks ago two of our Christians from Ha Long, eighteen miles distant, came and requested me to go to their village and conduct the funeral of a heathen woman. Her only son is a Christian, and his relatives insisted that he have Buddhist ceremonies, so that she would soon be reincarnated. He refused, and they said he must have something, so he sent for me. I went and conducted the funeral, speaking to the living and praying for them. It was cold for here, and rained all the way there and all the

way home. We effeminate foreigners have to have a carrier to carry some bedding and clothing, while a Chinaman will have a five-pound bundle which answers for all needs. The thermometer was down into the 40s and the carrier's feet got so cold (he was barefoot) that it hurt to set them on the ground. Then, about four miles from home, he slipped, fell off a bank into a rice field in about a foot of mud and water. He got my luggage out, went into the stream, and washed the mud off his clothes without removing them from his body, picked up his load and said he was ready to travel and was sorry he had delayed me.

On New Year's Day a riot broke out in Canton between the soldiers and city police. It began over a difference of five cents, and before it ended they had a pitched battle with rifles, burned a number of buildings, and all the soldiers in one of the three divisions now at Canton have been dishonorably discharged from the army. That includes all who went from Tak Hing a year ago. There is now a band of robbers systematically operating within two or three miles of Ng Chau. They hide in daytime and attack the villages at night and loot them. In one place they tied a man and his son together, poured kerosene over them and set them on fire. The father was burned to death and the son is now in a Mission hospital with small hope of recovery. Ng Chau is a treaty port with foreign consulates, foreign customs staff and lots of Chinese officials and soldiers, but they do nothing. Of course, the foreigners have no power to act, and the Chinese will not or cannot.

I believe there are some at home who are regularly praying for our teachers who are scholars, but do not believe the gospel. I wish I had some good news to tell, but I can only say I wish more would

pray, and if some could arrange to pray unitedly I would be glad. To-day I talked with one of them, who recently said he wished to be baptized. I fear he has not yet the faintest glimmer of the real meaning of salvation, and has not tasted of it. Human persuasion and human instruction are alike unable to give new life or new vision. Help us, friends, or rather help them, by asking God to give them light to see themselves aright and to see Christ.



Through the courtesy of Rev. W. M. Robb, we can give our readers a group

of missionaries at Tak Hing Chau, about Feb. 1, 1910. The only one missing is Dr. Kate McBurney on furlough.



We want and must have the heart of things in religion, but we cannot have them unless we "observe all things whatsoever" Christ has commanded. One must not be afraid of going through all needed motions. Think not that prayer will do as well if you sit still and take the floor for granted, instead of troubling yourself to kneel down. A lazy body and soul ill befit fervent prayer. Closed eyes, intent minds, quietness of spirit, are means to be reckoned with. Who knows anyone having the heart of religion, who absents himself from church, neglects his Bible, keeps no prayer tryst, gives no money to the Master's cause, makes Christ no promises, and shuns the communion table? Grace is the heart of things for us Christians, and no trio of words is more to Christendom than this: Means of Grace.—*Rev. T. C. Potter, D.D.*



A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us so far as it has been violated, and to console us so far as God may have given us grace to performit.—*Daniel Webster.*



During my early years in India I spent several months in a village where we gained only thirteen converts. I returned there two years later and found eight hundred converts. No missionary had been in that village since I left. Who did the work of evangelization? Every Christian became a witness for Christ. This is the way the world was won in the first century; it is the way the world is to be won to-day.—*Bishop J. M. Thoburn.*



Teach me to do Thy will.—*The Psalmist.*

MONOGRAPHS.

OBEYING OUR LORD'S COMMAND.

"Go ye therefore and make disciples of all the nations- - - and lo, I am with you always, even unto the end of the world." This is the command of Jesus Christ to His disciples, and like all His commands, comes to His followers to-day.

WHAT IT MEANS.

It means that those who know Him in this day and age are to make disciples of those who know Him not in this day and age. It means that the Christian people of every generation are to preach the gospel to those in darkness in their own generation. It means that we of this generation are to preach the gospel to all the people who are living in this generation. It means this or it means nothing. If we can push the responsibility back the least bit, and say that we are not responsible for the preaching of the gospel to all nations to-day, then there is no definite responsibility resting upon us, and Christ's command can be shifted on to all succeeding generations. So when Christian men and women say that with God's help they are going to evangelize the world in this generation, they are only accepting Christ's command and seeking to fulfill it. Only seeking to do what Christ has commanded.

Now, when we look over the world to-day we can easily see that there is much work for this generation to do. Many millions who have never yet heard the name of Christ. Are the Christians of the present day able to do this work? Well, of one thing we are sure, namely, that Christ never commands us to do anything that we are unable to do.

ENCOURAGEMENTS.

Then there are many outward encour-

agements to those who live to-day to expect the fulfillment of this command. Think how easy it is to reach all nations. How quick and comfortable travel is to-day. You can go from Vancouver to Hong Kong in twenty-one days, and around the world in far less time than it took a generation ago to cross the Atlantic, and all with much more comfort. Then to-day we have the Bible, the Book containing the message, translated into all languages and into most dialects. And how cheap it is. To-day you can purchase two Chinese New Testaments for five cents. Then there are great changes taking place all over the world. Nations that have been asleep for centuries are waking up and desiring that which Christianity alone can give, lasting power and greatness. There are signs of bonds being unloosed and captives in political bondage being set free. Liberty, Freedom, are words which are taking on new force around the world. Then we are told that the Christian people to-day have the men and the means to accomplish this great end.

OUR PART IN THE WORK.

But leaving the general, let us come nearer home. Our own Church has a part in this great work. We claim we are Christians, and so come under this command. We have been given special privileges and qualifications for doing our part. We have a full gospel, which will not only change the life of individuals, but of nations. We have a plain, yet impressive service. We use God's word throughout our entire worship. We seek to honor Christ in all things, and so can look confidently for His blessing. And this is a work in which we do not stand back and say we will only do so much and

leave the rest for others. Nay, it is a work that we esteem a great privilege and press forward to the utmost of our ability. Let others do as they may, as for us and ours, we will obey our Lord's command.

WHAT WE ARE DOING.

Now, when compared with others, we are already doing much. One of the largest denominations in this land is seeking to have one missionary on the foreign field for every one thousand members at home; that is the goal they have set. Already the Covenanter Church has one missionary in the foreign field for every 370 members at home. Then in contributions, we stand first, surpassing the Moravians, who have been so noted for their liberality. The last year for which statistics have been secured, we were 19 cents per member ahead of the United Presbyterian Church, which stood second. But ought we to rest satisfied with this, or be boastful? Ought we not to be thankful, and strive still after higher things? Can we do more? Can we afford not to do more? Think how far we are yet from manning our fields. We have taken as ours to evangelize fields in Asia Minor, Syria, Cyprus and China with a population of at least 1,800,000.

CAN WE DO MORE?

Now to give the gospel to these will require, on the lowest estimate, nearly eighty missionaries. Counting all our missionaries, we have only twenty-five, and are really one or two short of that. So that to man our fields we ought to send out in the near future about sixty more missionaries.

Can we do this? Are we able? Leaving the question as to whether we have the men to a future time, let us look at our financial ability. I heard it said lately that one reason why there were not more men offering themselves for for-

ign work was because they thought the Foreign Board would not be able to pay their salaries.

Anyone who is staying at home for that reason ought to be kept at home for another reason. The Foreign Board has always paid in full all their expenses and are likely to do so for many days to come. They are Christian men, and deal like Christians with those who represent them on the field. But let us look at the treasury. I confess I am not a very expert accountant, and there are so many accounts and funds that I will not guarantee anything I say here, but if I am wrong I will be glad to be set right.

I hope the time may come when we will pay our tithe into the Lord's treasury and allow those appointed to deal it out.

OUR FINANCIAL ABILITY.

According to my figures, we have for our Syrian Mission an endowment of \$51,633.43. Then there is the David Gregg fund, which last year brought into the Mission \$3,005, and I just wish to say that I do not know the terms of these endowments, but I wish they could be invested right in the work. Each one brought to Christ to-day is not only one less to be converted, but a new power to convert others, and as everyone knows the great part of the work must be done by the native converts, so I wish we could relieve Treasurer Tibby of this part of the invested funds and invest it right in lives on the field. Then we have the A. Alexander fund of \$2,500 a year for five years yet. Then we have about \$7,138.01, which is in current funds and can be used to extend the work. Then for China we have an endowment of \$5,991.50 (which is all the endowment in money I hope it will ever have) and current funds of \$11,254.20. Then, besides all this, we had left, according to last year's report, \$6,827.64 of the semi-centennial fund.

This may be all used to pay expenses this year, and why not, when it is not being used for advance work. Then we have the Isabelle Stewart Martin fund of \$5,627.55, the Oliver Brown of \$1,560.21, and the Rev. D. J. Shaw \$11,226.73. All this is on hand and more at the present time over and above all that has been used in the days gone by.

Now is the future going to be any worse than the past? Well, if we think so it will become so for us. However, I do not think so, and I think we have every indication that instead of being worse it is going to be better.

The Third Philadelphia Congregation, I understand, has raised the salary of a second foreign missionary. I know of a number of congregations that are seriously considering raising the salary of a foreign missionary besides what they are already doing. Quite a number of Sabbath schools and of individual classes have started to support native workers. The students of Geneva College last year for the first time raised the salary of a native evangelist, and there are individuals and congregations all over our Church ready to respond to the call to man our fields.

Take our little congregation in St. Louis as an example of what we can do. There are forty-three members. They are paying their pastor \$1,300 salary. They are going to pay their full quota to all the schemes of the Church this coming year, and make a special effort to have some one represent them on the foreign field besides. If all the members of our congregations were to pay at the same rate as the St. Louis congregation we could man all our Mission fields to the full. Pay all the home ministers the amount of money they received last year. Have \$32,149 bonus to divide among home pastors. Have all our home missions, college and other schemes receive

their full appropriation (a thing that has never been done yet). Remove almost all our congregations from the Domestic Mission and Sustentation funds, a thing greatly to be desired, and then have \$22,500 to divide extra among the foreign missions.

This may seem incredible, but Mr. Tibby has audited these figures and you can each one take the Minutes of Synod and figure it out for yourselves.

According to the estimate of \$25,000 a year to reach 25,000 heathen, we would need \$185,000 a year to reach all in our fields. Our invested funds bring in about \$6,134. This would leave about \$178,866 to be raised each year.

If every forty-three members paid \$13,000 salary, we would have \$287,300 salary. Last year the ministers at home received \$76,885. This would leave a balance of \$210,415. Taking the \$178,866 needed to man our mission fields from this, we would have \$31,549 to divide among the home pastors, and we would have all the other schemes of the Church paid in full, including the \$22,500, the present appropriation for foreign missions.

This does not take into account the increase which the St. Louis people intend to make to foreign missions, nor bequests, which we can expect just as much as in the past, nor the money at present on hand, nor the present equipment that we have on the fields. All these would be to the good over and above the specified amount. This being so, is the manning of our fields such a visionary project? And who will say that our Church as a whole would not average as much wealth as our St. Louis congregation?

Then we have the Lord's promise that when we bring all the tithes into the storehouse, He will add more and more unto us, so that our barns shall be filled

with plenty and our presses burst out with new wine.

This is only the material side, but it is our side, and if we do ours and ask Him in prayer (obeying the call issued by our Foreign Board), can we not rest assured that He will do His part?

THE NEED AND OUR OPPORTUNITY.

Think of the great need. We are told in that excellent little tract, "A Call to Prayer," that there are one hundred in our own territory descending daily into a hopeless grave. And this is not all, terrible as it is. If these people were our own relatives, what would we think? If we were in that condition and those who had the Light and the Life did not send it to us, what would we think? Those poor people are our brothers. What do we think? Our brothers and sisters dying daily while we have bread enough and to spare. We think it terrible to have them die from physical hunger, but if they are not told of Christ, many of them would be far better dying right away.

Think of a *million eight hundred thousand souls!* If these people were just in a large city by themselves and dying each day at the rate of a hundred a day, would it not be terrible and would we not strain every power to go and tell them of the Christ, the Saviour of the world? But it is far worse than that. These people are but parts of great nations, and, at least as far as China is concerned, the day of opportunity is passing, and in the near future China will either be brought to Christ or she will become atheistic and materialistic.

Will we not, seeing the need and the opportunity, attempt great things for God? Attempt things, although they may mean sacrifice? Go forward, rising to heights that will call for the strength and efforts of all our forces, never forgetting that after all the work is His. He is the

great Master Builder. He alone can turn men's hearts, but realizing that when we go into all the world, we can always claim the "Lo, I am with you always." And what an inspiration to ourselves and what a pattern it would be to the world, if one of the smallest denominations would be the first to man her fields to the full and bring the knowledge of God to such a large proportion of those who are now sitting in darkness.

R. A. BLAIR.

Beaver Falls, Pa.

OUR GOSPEL DEBTS.

(CONCLUDED FROM PAGE 93.)

THIS PRINCIPLE IS FUNDAMENTAL IN THE NEW ORDER, WHICH THE LORD JESUS CHRIST INTRODUCED.

Cain voiced the worldly principle when he said, "Am I my brother's keeper?" The enormities of the ancient civilizations find their key right here. When we review the history of Egypt, Chaldea, Medo-Persia, Greece and Rome, the language of Israel's wise king has its counterpart: "So I returned and considered all the oppressions that are done under the sun; and beheld the tears of such as were oppressed; and they had no comforter; and on the side of their oppressors there was power, but they had no comforter." But Christ united the power of God to the weakness of humanity; and He taught His followers to look "not every man on his own things, but every man also on the things of others." He condemned that selfish and complacent policy which passes misery and sorrow and want and oppression "by on the other side," and commissioned all His followers to use all the resources at their command for the mitigation of the suffering and the removal of the ignorance of their fellow-men, so that each of them could say, "I am debtor both to the wise and to the un-

wise." This principle is recognized to-day in Christian lands. President Taft is the Chief Executive of the United States, to the end that he may promote the highest interests of the whole people. If he used his position to promote his own interests or those of a few at the expense of the many, he would be an execration. Presidents Pierce and Buchanan are spoken of with scant forbearance because they prostituted the office to serve the Southern slave holders and rivet the chains upon human property. President Lincoln is honored in all the States to-day because he stood for a government of the people and by the people and for the people. The fiftieth anniversary of the execution of John Brown was celebrated Dec. 2, 1909. He is honored as a martyr because he dared to strike that sum of all villainies in the name of the God of Justice and on behalf of a wronged people. Booker T. Washington has dedicated his splendid talents to the uplifting of his race in this land. Christian education will uplift the colored people, and fit them for the privileges of Christian citizenship, and our Saviour King will then appear for their vindication and promotion to their rightful place in the political life of this nation. And then will John Brown's mission be realized. In the meantime the blacks are suffering no great hardship in being denied their franchise, for it is not a creditable right as yet. Money kings who get their fortunes by overreaching and underhanded methods, and hold them in safes with combination locks are regarded as a curse to humanity. They are the Dead Sea, unto which many rivers flow, but from which none flow out. They are a moral pest, and produce barrenness. But where Christianity obtains, the interests of the employed are safeguarded in the process of accumulating, so that getting rich quick is cut out. And

the fortune, when acquired, is held as a trust for the use of the poor and needy. His property is bonded for God's beneficiaries. When the famine was in Egypt the people came to Joseph. He gave them food for their money. Then he gave them food for their herds and flocks. Then he took their land in exchange for food. And last of all, he took the people themselves for food. But all these were restored to the people the moment they surrendered their all, and Joseph made Pharaoh the Proprietor and the people his stewards. And as a recognition of their stewardship they brought one-fifth as a revenue to Pharaoh's treasury. Now, Joseph is a type of Christ. Believers surrender themselves and their all to Him. And He at once gives all back and makes His people His stewards, to use themselves and their all as He directs. "We are not of those who draw back unto perdition, but of those who believe to the saving (and winning, getting possession of) their souls." "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake shall save it (get possession of it) to life eternal." Such Christ uses for conveying His compassions to humanity. Such are responsive to the dumb appeal of the suffering and sorrow of distressed humanity. Full greatness is service. When the disciples disputed as to who should be greatest, our Lord did not uproot the spirit of emulation out of which it sprang, but gave it new direction. He exalted and transformed that which is natural. "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."

**THIS PRINCIPLE IS THE ONLY REMEDY FOR
THE SORROW OF NATIONS.**

An old fable speaks of a chasm in the streets of Rome that no amount of rubbish could fill up. The oracles were consulted, and they replied, "The most precious thing in Rome must be cast into it." This was interpreted by young Curtius as applying to manly courage and arms. And so, mounted on his steed and fully accoutered, he galloped into it, and it immediately closed over him. When the Redeemer came, He found human society separated by rifts. The Jew and Gentile were separated, the Greek and the Barbarian, the scholar and the ignoramus, the man and the woman, the slave and the master. The Saviour sacrificed Himself. He leaped into the chasm, and it closed over Him. "In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female; but all are one." Society will separate into classes, as naturally as the trunk of the tree separates into branches and twigs. But the religion of Jesus Christ takes out all the poison and makes peace to men of good will. The infusion of Christ's life into the hearts of the American people, making them "a willing people in the day of His power," will unite the white European, the black African, the yellow Japanese and Chinese, and the red Indian in one composite nationality. "The lion," the rich employer, "and the lamb," the poor employe, "will lie down together." Such a people cannot engage in fratricidal internecine war. "They shall beat their swords into plowshares and their spears into pruning hooks; and they shall learn war no more." This is the glad message of the angels at the birth of our Lord, "Glory to God in the highest and on earth peace among men in whom He is well pleased."

**THIS PRINCIPLE IS EXEMPLIFIED IN THE
CHURCH'S FOREIGN MISSIONS.**

The nineteenth century and the first

decade of the twentieth century present a record of heroism in the foreign field which is unparalleled in the world's history. The first three centuries of the Church's history do not outshine this later period. I have been deeply interested in reading a book by Rev. James L. Barton, secretary of the American Board, entitled, "The Missionary and His Critics." It is chiefly valuable for the array of witnesses which he marshals, all testifying as eye witnesses to the self-sacrifice and self-abnegation and perfect consecration of this great host of Christ in the foreign lands. They give all their lives to this work; they spend many years in mastering the languages and acquainting themselves with the customs of the people. They deny themselves to convince the people that their purpose in coming among them is wholly disinterested. They absorb all their income in the work, making no provision for themselves in old age, knowing that God cares for them. The chapter on "The Missionary and His Achievements" is suggestive of victory near at hand. 1. They have intrenched and fortified themselves in all the strategic centers of the non-Christian world. 2. Modern education has been introduced into most if not all of the non-Christian countries by the missionaries. 3. Missionaries have created a modern literature for most of the non-Christian peoples. 4. A vast army of native Christian literary and educational workers have been trained and put into the work. 5. Foreign missions have largely revolutionized the Oriental ideas of womanhood. 6. Missionaries illustrate the power of God and the wisdom of God. Here he rests his case. Two principles of military tactics are observed by great generals: First seize the enemy's strong centers, and second, capture his outposts, all the while keeping open communication between the

centers and outposts. The Captain of the sacramental host is following these principles. Great Britain, Germany and the United States are the centers of Christian civilization. China, Japan, India, Africa and the Islands of the Sea are the outposts, which He is capturing. By steamship, railroad, telegraph and telephone, open communication is kept up between the centers and outposts. The kingdoms of this world are the empire of our Lord and Saviour Jesus Christ.

J. M. FOSTER.

Boston, Mass.

THE REVIVAL OF RELIGION.

Careful students of social tendencies report a reaction against the prevailing laxity in conduct and opinion. This is sometimes characterized as a moral renaissance. It goes deeper; it is nothing less than a revival of religion. Yet it does not appear to be the result of any of the ordinary evangelistic efforts or agencies. It is springing up in unwonted places, and is finding utterance by unprofessional and unfamiliar voices.

Any one who has ears to hear must catch now and then in the common speech of men a note of unusual seriousness. The facts which have been coming to light during the last few years respecting the terrible infidelity and abuses of power in high places have touched the heart of the common man with a sense of solicitude. In days like these, the airy optimism which can see no perils in the path of the nation is an impertinence. Sensible men are not ashamed to confess their fears, and in their study of existing conditions the truth is brought home to them that the remedy which is needed is a deepening of the life of the people—something organic and elemental which shall change the common currents of thought and feeling and renovate the springs of character.

MORAL MOTIVE POWER.

No doubt some correction in the common moralities is needed. To our complex and cryptic financial system we must learn to apply the principles of ethics; the Eighth Commandment needs a large new annotation. Human invention was never so prolific as it is to-day, and its resources have been taxed in devising new ways of stealing. They must be searched out and legibly labeled; that is the business of the law-makers. But when all this shall have been done, the deepest need of the people will still be unsupplied. That is the awakening of their consciousness of the sense of the great loyalties on which life is built. Moral rules are not enough; what is needed most is moral motive power—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion—by fellowship and communion with that “Power not ourselves which makes for righteousness.”

Thus, even those who have been supposed to be furthest from the common creed are clearly recognizing that a merely secular morality is not enough; that there must be something sacred and supreme in it, else it will have little meaning for us and little power over us. Dr. Felix Adler, in his book on “The Religion of Duty,” in which he powerfully argues that duty must include a religious element, says:

“The moral law is not a convenience nor a convention; it is not imposed in order that we may achieve happiness for ourselves or others. The moral law comes out of the infinite depths and heights. There is a voice that speaks in us out of the ultimate reality of things. It is not subject to us, but we are subject to it, and we must bend our pride.”

Dr. Stanton Coit, of London, another

leader of the same school, declares, "The whole of the moral law is by no means contained under the conception of love to one's neighbor. - - - If Christ meant righteousness, when He spoke of 'the Lord thy God,' if He meant righteousness worshipped as the sovereign reality of life, we must assent to His declaration that the first and great commandment is 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.'"

THE DEEPER NOTE.

All this means that religion is, after all, the principal thing; that a mere readjustment of ethical formularies is not enough; that a deeper note than this must be struck if we hope to restore the lost harmony to the human soul and the social order. There must be something to worship, something that kindles our purest love and marshals our highest loyalties. Nothing less than this will meet the social need of the time, which is a call for a radical change in ruling ideas, for a mighty reconstruction of ideals, for new conceptions of the meaning and value of life.

The call is heard, as we have already said, in many unexpected quarters. A daily newspaper, published in Wall Street, declares that there is nothing the country needs just now so much as a revival of old-fashioned religion. A daily paper, published in the interior, has taken every morning for a week the subjects of its leading editorial from the phrases of Paul's praise of love as the greatest thing in the world. The last Christmas number of a Western daily journal had a brilliant editorial three columns long upon "The Holy Spirit," written by one of the strong journalists of America, and full of the passion of a genuine religious faith. These are signs of the times. Men are thinking seriously and feeling deeply on

these great themes of the inner life. Even those who have not philosophized much about it have the impression that help must come from this quarter in resisting the encroachments of the dominant materialism, and in bringing the people back to the ways of sanity and integrity.

THE SOCIAL WELFARE.

One phase of this revival of religion is significant. Its main concern is less for individual than for social well-being. The two cannot well be separated, and doubtless those who are earnestly promoting it have a consciousness of their own personal need of deliverance from the engrossing mammonism. But the emphasis rests on the common danger, and the salvation sought is primarily a social salvation. The notion seems to be gaining that the moral health of the individual cannot well be preserved in a fetid social atmosphere. Heretofore there has been much protest against any close contact of religion with business or with politics. Now it seems to be assumed that nothing but religion can renovate brutalized business and corrupt politics. It is a great enlargement of the popular conception of religion, and ought to gain for it some new consideration.—*Editorial in April Century.*

THE MILLION MOVEMENT IN KOREA.

The movement for winning a million souls to Christ in Korea in a year is sweeping over the hermit nation like a tidal wave, and is arousing the highest pitch of enthusiasm. The passion for souls displayed both by the missionaries and the Koreans is little less than apostolic in its fervor and heroism.

At a conference with the Koreans presided over by Rev. J. L. Gardine, of the Southern Methodist Church, there were about three hundred delegates in attendance. I saw three Bible women who had walked one hundred miles to be present,

and a blind man who groped along more than twenty miles.

THE KEYNOTE.

The keynote of the conference was the "Million Souls for Christ" this year. Every address, every talk, and every song was concentrated on this one great aim. At the first meeting, Dr. W. T. Reid led the congregation of over four hundred, in the beautiful country church, in singing the campaign song by Mr. Harkness, "A Million Souls for Jesus." It was the most popular hymn of the conference. They never tired of singing it. Some of the Korean leaders suggested that it be sung at family prayers each morning, and this is now the custom in not a few homes.

The most thrilling hour of the conference came when Rev. C. T. Collyer called upon the delegates to give their whole time for so many days during the next three months to working for the lost. I was amazed at the marvelous response to the appeal. Sometimes there would be ten or fifteen or more men on their feet at once eager to call out their "days of service." A merchant arose and said: "I am going to do this work continually; but I will devote my entire time to it for one week every month," making twenty-one days during the next quarter.

"DAYS OF SERVICE."

A boatman said he would give sixty days to the Lord during the three months. A third declared he would give every day save Sabbath, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day, no matter where he was. A traveling merchant said he was going to preach all along the road, but he would give six entire days. One man aroused enthusiasm by stating that he would devote sixty of the ninety days to the Lord. At length the blind man arose—the one who had walked twenty

miles to be present—and said he would give the entire ninety days to the work. One of the women delegates said she could only promise six days, but she was going to preach to everyone she met. The total number of days promised was 2,721, or the equivalent of one man preaching Christ constantly for seven years, seven months and five days!

EARNEST PRAYER.

The Koreans are praying for souls with an intensity and simple faith which puts to shame those of us in Christian lands. They think nothing of spending all day or all night in prayer.

In many Korean churches it is a kind of unwritten rule that a new convert must lead some one else to Christ before they are admitted to church membership.

Will you not pray, and pray daily for a great outpouring of God's Spirit upon Korea? The missionaries are convinced that now is the hour of crisis for Korea. Will you help by prayer?—*George T. B. Davis in the Michigan Christian Advocate.*

CHINA'S "STUPENDOUS TASK."

In the first Annual Report on Opium Suppression, prepared at the British Legation in Peking, the above phrase was applied to the Chinese Government's attempt "to eradicate a national and popular vice in a country whose population is generally estimated at 400,000,000." The third of these reports (besides an intermediate one) is now issued as a Parliamentary Paper, and is not less encouraging than its predecessors.

SENSIBLE DIMINUTION.

Sir John Jordan, in his covering despatch, says: "This Report shows that considerable progress continues to be made in the task which the Chinese Government undertook three years ago. There has undoubtedly been a very sensible

diminution in the consumption and cultivation of opium, and a public opinion has been formed which will greatly strengthen the hands of the Government and the provincial authorities in the drastic measures which they contemplate taking in the near future."

Previous reports showed great differences in the success with which the great reform is being carried out in different provinces of the great Chinese Empire. The present report shows a more striking contrast than any of the others, especially as regards the cultivation of the opium poppy. At one end of the scale stand six widely separated provinces, in which orders for total prohibition were issued and enforced during the season of 1907-8, with remarkable success. Two of these, Shansi and Yünnan, had been among the largest producers of opium, nearly all the suitable land in both being given up to poppy cultivation. Yet, with the exception of the portions of Yünnan occupied by semi-independent races they have been almost cleared of the poppy.

Each was visited by a British official; their reports are appended, and testify to the remarkable success achieved. Hsi-liang was Viceroy of Sz-chwan at the time of my visit to Chengtu three years ago, and assured me, through R. J. Davidson, "on this question China is one." A few days after our interview, he was transferred to Yünnan, where he initiated with great vigor the drastic policy carried out by a successor. In Shansi, we are told, prohibition of poppy cultivation meant "depriving the agricultural classes of almost half their income at one blow." Well may the consular official who visited Yünnan observe on "the wonderful power which can be wielded by a sincere and effective Imperial decree, even in the most inaccessible circuit of this remote province of the Empire."

VACILLATING FARMERS.

Widely different is the tenor of reports from some other provinces. Where, as in Eastern Sz-chwan, the officials have vacillated, farmers who have seen their neighbors sowing poppy with impunity and reaping the reward of heightened prices due to suppression in other parts, have been eager to get their share of these unhallowed gains, so that in not a few of these districts more poppy was sown in 1907-8 than in the previous year, sometimes even more than before the edict. This experience, together with the proved impracticability of carrying out elaborate provisions for diminishing cultivation by one-tenth annually, in a country destitute of any reliable statistics on which such reduction could be based, has brought the leading Viceroys to the conclusion that total and immediate suspension is the only feasible course.

"NO POPPY IS TO BE SOWN."

I remember that sixteen years ago, my host at Peking, the late Dr. Dudgeon, told me he had arrived at the conviction that a gradual process of reduction was unworkable. Accordingly, in many provinces no poppy cultivation is to be allowed this season. Among these is Sz-chwan, where our Friends' Mission is laboring, and which produces nearly half the total Chinese crop. Sir John Jordan writes that this province "will furnish the supreme test of the success or failure of the program of total prohibition, and, as the order has gone forth that no poppy is to be sown this autumn (1909) the issue on which so much depends is doubtless being fought out as this report is being written." In West China, the poppy is sown in the autumn, and the opium crop gathered in the spring.

"NOT A BLADE OF OPIUM."

Already one favorable report has reached the China Inland Mission from Sz-chwan.

The Rev. Arthur Polhill, M.A., one of the famous Cambridge seven, writes from Shuting, under date of Nov. 22:

"Is it not truly wonderful? This great center of opium, now for the first time within memory, finds itself without a crop of opium. The prohibition of opium cultivation has begun suddenly, drastically, and actually, and the people seem to take it quietly. Not a blade of opium have I seen, but instead, one sees wheat, vegetables, etc., all growing, with prospect of cheaper foodstuffs next year."

May this report prove the precursor of many others equally satisfactory. For this it is not too late to pray; much will doubtless depend on the firmness of the officials in rooting up, as has been done elsewhere, the crops of poppy which may have been sown in spite of orders.—*J. G. A. in Bombay Guardian.*

JAMES CHALMERS.

Rev. James Chalmers is known as the London Missionary Society's pioneer missionary to New Guinea. He was born in Scotch Highlands in 1841, and was the son of a stonemason. He had many thrilling adventures while yet a boy. Three times he came near to death by drowning. When only ten years of age, he rescued another boy from a watery grave after a persistent and truly heroic effort, astonishing in one so young.

He was only fifteen years old when he determined to devote his life to missionary work. Going to a lonely place, he knelt down and prayed earnestly to God to both show him the way and to make him fit to be a missionary. Jan. 4, 1866, when twenty-five years of age, he started on his journey as a missionary to the South Seas. His vessel was wrecked, and the young missionary and a part of the crew were rescued by a pirate vessel. Young Chalmers soon gained a wonderful

influence over the pirate captain, and thus his life and the lives of others were spared. He finally reached Raratonga, one of the Cook Islands. Here he lived for ten years, "fighting strong drink," says the record, "and training up a large company of heroic native Christians who became his beloved and trusted assistants in New Guinea, many of them dying there for their Saviour." He was affectionately known as "Tamate," the best they could do in their attempts to pronounce the name "Chalmers."

In 1877 the heroic missionary settled among the fiercest of the cannibals of New Guinea. He faced a thousand perils. Every day his life was threatened, and that of his no less heroic wife also. Three times he wrenched from the murderer's hand the club raised to slay him. Assassins crept up behind him, but on each occasion he turned just in time to stay the thrust of the knife. Hate changed to love; enemies grew into friends. He became the "Great Heart" of New Guinea, the name bestowed upon him by Robert Louis Stevenson. He went from tribe to tribe, winning each to a knowledge of Christ. At one time he administered the sacrament to nearly five hundred erstwhile savages. But the hand of hate struck him at last. He was murdered on Easter, April 7, 1901.—*The Young Christian.*

SOUTH AMERICA AS A MISSION FIELD.

South America is the "big brother" of North America. It has nearly seven million square miles. At least six million are suitable for emigrants, double the available territory of the United States. It has no great deserts, no large sections under perpetual snow, no large tracts which cannot by irrigation be rendered a fruitful garden. It has every variety of

climate. Its coasts are all compassed by steam navigation, and the interior is largely accessible through the great waterways. It is to-day the El Dorado of the emigrant. The emigration from Europe to South America now exceeds that to the United States twenty years ago.

It is a robbed land. The gigantic robbery of the continent was begun early and persistently continued. Spain for centuries dominated South America. The *South American* says of the Spanish flag (stripes of yellow between stripes of red): "It represents a river of gold between two rivers of blood." Here dwell thirty-seven and one-half millions of people (the number is constantly increasing through emigration), representing the Spanish, Portuguese, Indian, Negro and mixed races. It is the third home of European humanity.

South America as a mission field represents peculiar difficulties. It is cursed with a most ignoble priesthood. In 1897 Pope Leo in his encyclical letter to the clergy of Chili wrote: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of immorality. . . . The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor."

The country is cursed by swordcraft. In 1849 the Argentine Republic had twelve presidents in ten months. Ven-

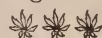
euela has had ninety years of so-called independence. Eighty-two of these ninety years have experienced ninety-nine revolutions. There can be no stable state of society in a land whose "principal industry is civil war."

The people are ignorant. Not one in five can read. Not one in a thousand possesses a Bible or a New Testament. Education is making strides in the more enlightened republics, but crass ignorance, the mother of superstition, prevails in large sections of the continent. There is still much fanatical persecution of the missionary. Liberal government, however, is prevailing; but the ignorance of the populations still makes perilous the life of the missionary.

The missionary is in South America, and in to stay. Mission work has been carried on for more than half a century by various evangelical bodies in the United States and Europe. The most efficient pioneers in South America were the Agents of the British and American Bible societies. These godly colporteurs, with little machinery and small outlay, traversed the continent from Cape Horn to Darien, "undeterred by persecution, imprisonment, or even death," circulating the Word of God. There are at present in South America, representing all denominations, about 850 missionaries. This includes ordained men, lay workers, physicians, wives of missionaries, single women missionaries, and colporteurs.—*Selected.*



James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend that time in prayer. That kind of habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.



While the learned are fumbling the latch, and arguing about its weight and finish, the simple and poor have entered into the Kingdom of Heaven.—*Augustine.*

EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church will meet at Winona, Ind., Wednesday, May 25, 1910, at 8 P. M., when the retiring Moderator, Rev. T. H. Acheson, D.D., will preach the annual sermon. This assembly of elders should call forth much prayer that brotherly love may prevail and that all business may be transacted according to the mind of the Holy Spirit. Then the King will be "in the midst," and God will be glorified.



Special attention is called to the following official notices:

Ministers and Sessions will take note of the fact that the Synod of the Reformed Presbyterian Church has been called to meet in *pro re nata* session on Wednesday, May 25, 1910, at 7 P. M., at Winona Lake, Indiana, to change the time of the regular meeting from Wednesday, June 1, 1910, at 8 P. M., to Wednesday, May 25, 1910, at 8 P. M. All certificates of elders should reach the Clerk of Synod not later than May 17. (See Rule 6 for Organization and Proceedings of Synod.) All papers or communications intended for Synod should be mailed to the Clerk in ample time.

J. S. THOMPSON,

Clerk of Synod.

In view of the proposed change of the date of the meeting of Synod, the Central Board of Missions has changed the date of the meeting of the Mission Conference from Tuesday, May 31, 1910, at 7:30 P. M., to Tuesday, May 24, 1910, at 7:30 P. M. The place of meeting is Winona Lake, Indiana. Delegates to the Mission Conference and others having any business with the Conference will please take note of this change of date. The attention of

Presbyteries, and of elders from congregations making application for aid through this Conference expecting to attend Synod, is called to the second recommendation, adopted by the Conference last year. (See Minutes of Synod for 1909, page 77, recommendation 2.)

J. S. THOMPSON,

Chairman of Central Board.



According to present arrangements for leaving the fields, all the missionaries on furlough should be home in time for the meeting of Synod, except Rev. Walter McCarroll, of Cyprus. Some of them are already in America, and others are expected by the middle of this month. Their presence, fresh from the scenes of their labors, will fill the hours set apart for the consideration of the Foreign Missions with inspiring influences, and ministers and elders, returning to their pastorates, will fire the people with renewed devotion to the missionary enterprise.



All delegates, before leaving home for Synod, should study the article on "Obeying Our Lord's Command." It is from the pen of Rev. R. A. Blair, who was forced by failing sight to leave China, but who is helping the work most effectively by his enthusiastic addresses as he travels throughout the churches. He should have the prayers of all interested in the Foreign Missions.



Rev. and Mrs. W. M. Robb were released from quarantine Saturday, April 9, 1910, and were among friends at Seattle that evening. A slight attack of smallpox rendered his isolation necessary for about twenty days, but he is now rapidly regaining strength, and Mrs.

Robb, who remained at the station while he was in the detention hospital, has perceptibly improved in health. He informs us that a friend wrote them, "We often experience much of the best things that God has to give in the most unlikely place," and adds, "In quarantine we received much from the hand of our blessed Saviour that might otherwise have been missed."



At the March meeting of the Board of Foreign Missions, the Corresponding Secretary was instructed to appeal to the churches for about \$400 to complete a building in Gunaimia, Syria. Dr. Balph has, largely at his own expense, erected a one-story structure, where religious services can be held on Sabbath and a school during the week. And it is desirable that a second story should be added at once, thus providing a comparatively comfortable home for a missionary and his family during the summer holidays. In that Armenian village there were reported to the Synod of 1909 from seventy to seventy-five communicants, and at the last communion, only a few weeks ago, there was an accession of ten to the membership of the Church. It is hoped that in the near future there may be a missionary stationed in that promising locality, and ultimately an organized congregation with a native pastor. Are there not four members of the Covenanters Church who will make up this trifling amount that the building may be ready for occupancy this summer?



The Fleming H. Revell Co., New York, Chicago and Toronto, has sent us—

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Gardner, of St. James's Church, Cambridge, Mass., for the instruction of children and young people in the homes and Sabbath schools of the land—"to make them see the world, part of it won, and part of it waiting for Christ, and to make them feel a demand on their responsibility." The book is so admirably adapted for this purpose that OLIVE TREES cordially commends it to parents and Sabbath school teachers who wish the boys and girls under their care to have a share in winning the world to Christ. "As a means to accomplish this, the entire course centers about an outline map of the world, and each lesson deals with some heroic character or characters, who, as Christian soldiers, aimed to win the peoples of a certain country to Christ."



The Foreign Board has prepared the following program for a conference on Foreign Missions at Synod, Friday evening, June 3, 1910:

General Topic.—The Mediatorial Supremacy of Christ and Foreign Missions. Rev. T. P. Stevenson, D.D., LL.D., Chairman.

Prayer.—Rev. E. L. McKnight, Olathe, Kansas.

Singing.—Psalm 96:6-9. C. M.

Address.—The Sovereignty of the Mediator the Authority for Foreign Missions. Rev. S. J. Johnston, New Castle, Pa.

Address.—The Kingly Presence of the Mediator the Inspiration of Foreign Missions. Rev. McLeod M. Pearce, St. Louis, Mo.

Singing.—Psalm 67:1-4. S. M.

Address.—A World-wide Recognition of the Regal Claims of Christ as Mediator the End or Aim of Foreign Missions. Rev. J. M. Foster, Boston, Mass.

Singing.—Psalm 72:10-12. L. M.

Prayer.—Rev. R. C. Wylie, D.D., LL.D.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

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JOHN PEOPLES, M. D.....

MISS EVADNA M. STERRETT.....

MISS ELMA FRENCH.....

Mersina, Asia Minor.

REV. WALTER MCCARROLL.....

Larnaca, Cyprus.

CALVIN MCCARROLL, M. D.....

Nicosia, Cyprus.

REV. A. I. ROBB.....

REV. J. K. ROBB.....

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*Tak Hing Chau, West River,
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HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

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